



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

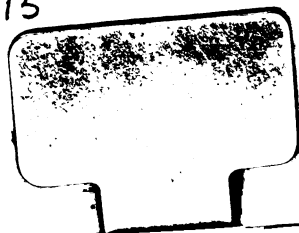
R.

46.

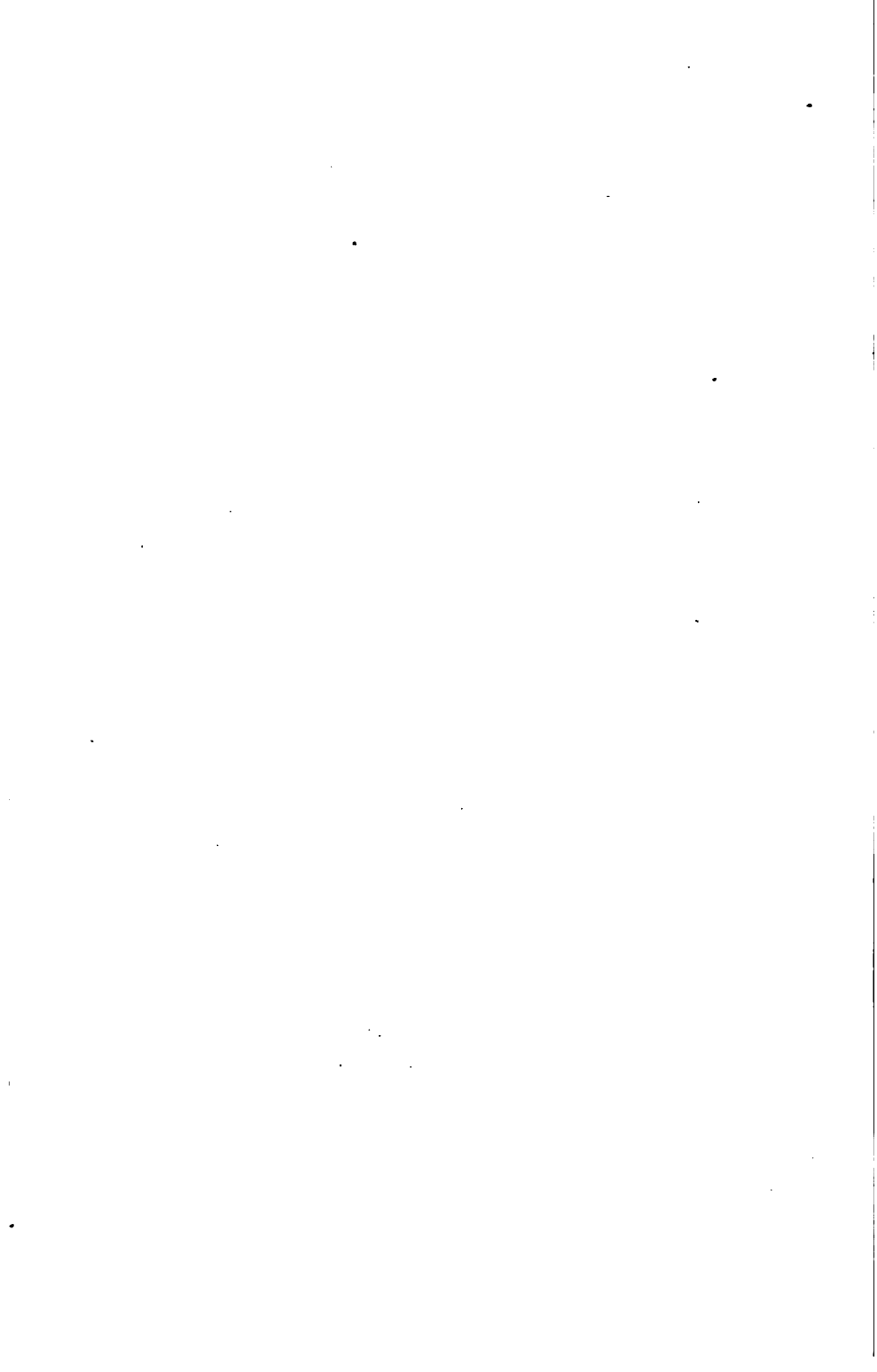
682.

916. r. 2.

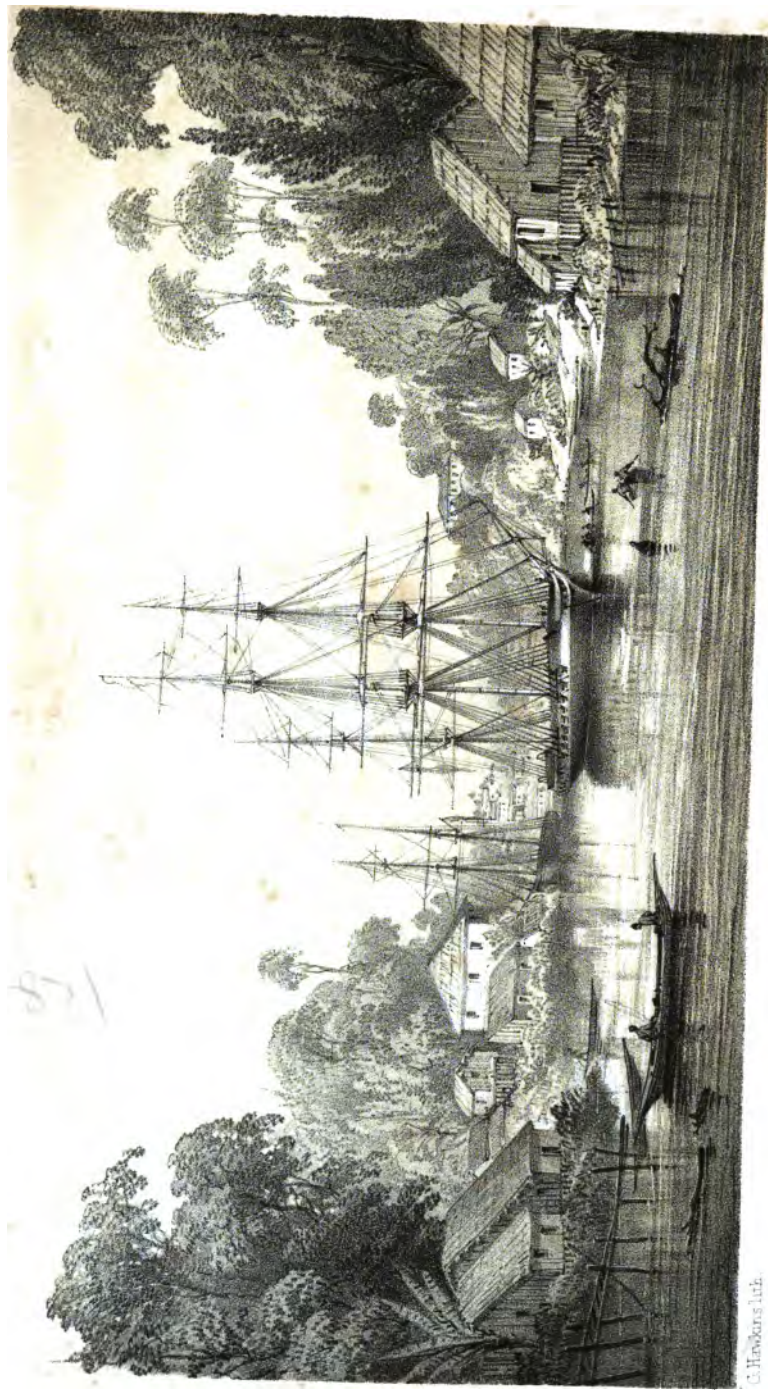
916.125. 13











Day & Haguelith to the Queen.

871
S A R A W A K.
Under Clopper & Hain, & Trade, & Navigation.

G. Hawkins del.

AN ADDRESS,
WITH A
PROPOSAL FOR THE FOUNDATION
OF A
CHURCH, MISSION-HOUSE, AND SCHOOL,
AT SARĀWAK,
ON THE NORTH-WEST COAST OF BORNEO,
UNDER THE
PROTECTION OF JAMES BROOKE, ESQ.
FOUNDER OF THE SETTLEMENT OF SARĀWAK.
BY
THE REV. C. D. BRERETON, M.A.
RECTOR OF LITTLE MASSINGHAM, NORFOLK.

LONDON:
CHAPMAN AND HALL, 186 STRAND.

—
1846.



LONDON:
PRINTED BY LEVEY, ROBSON, AND FRANKLYN,
Great New Street, Fetter Lane.

Provisional Committee.

THE LORD FRANCIS EGERTON, M.P.

THE VENERABLE ARCHDEACON HARRISON.

THE REV. J. RYLE WOOD.

CAPTAIN F. BEAUFORT, R.N. F.R.S.

CAPTAIN THE HONOURABLE HENRY KEPPEL, R.N.

CAPTAIN C. R. D. BETHUNE, R.N. C.B.

JOHN MAC GREGOR, Esq.

J. E. D. BETHUNE, Esq.

Bankers.

MESSRS. COUTTS, STRAND.

„ DRUMMONDS, CHARING CROSS.

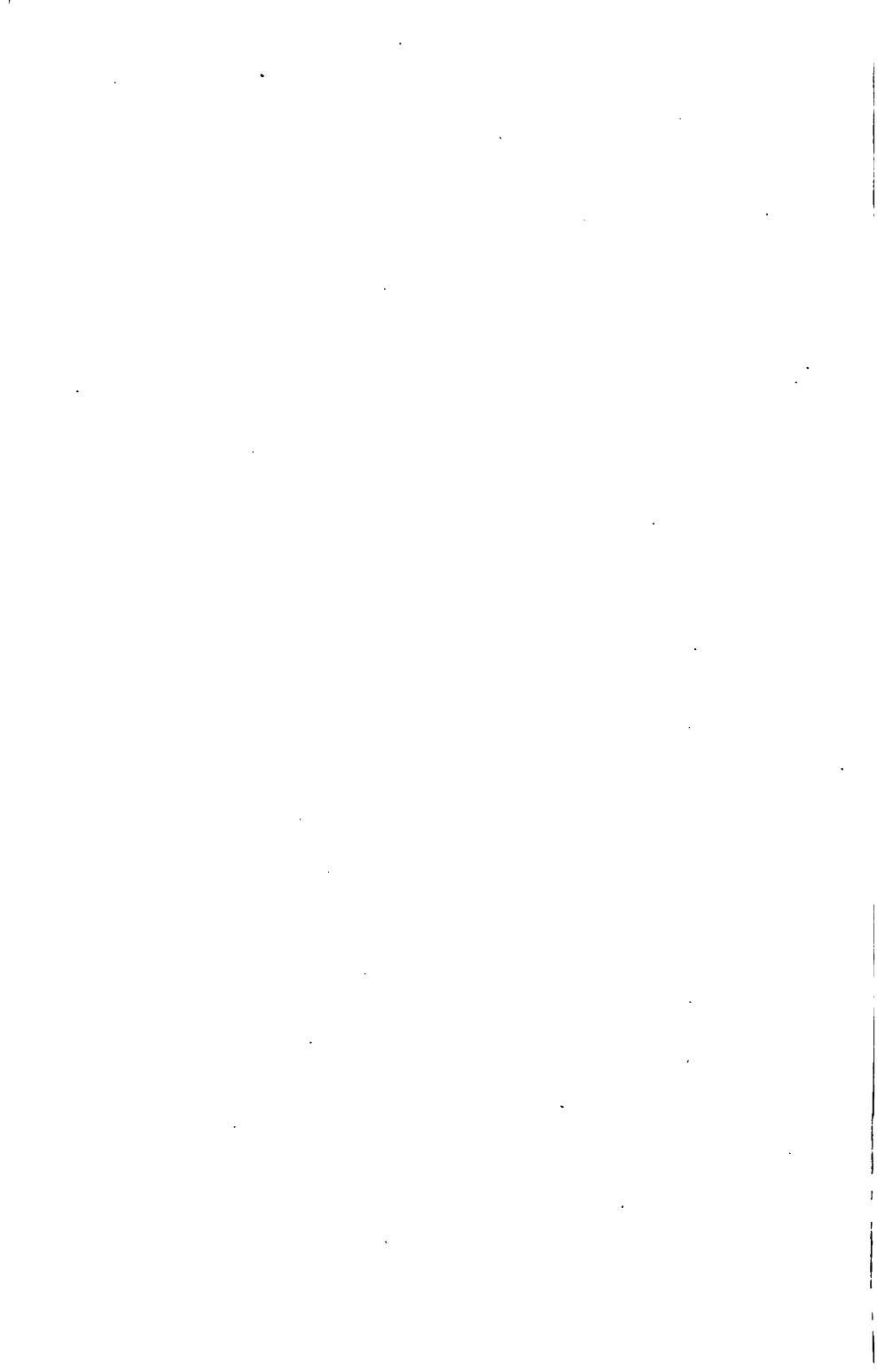
„ HOARE, FLEET STREET.

„ GLYN, LOMBARD STREET.

„ MASTERMAN, NICHOLAS LANE.

Honorary Secretary.

THE REV. C. D. BRERETON, M.A.,
UNITED UNIVERSITY CLUB, SUFFOLK STREET, PALL MALL.



AN ADDRESS.

It is the design of this Address to draw the public attention to the island of Borneo, chiefly in reference to its importance in a religious point of view. Some of the most interesting particulars which have ever transpired respecting this island and its inhabitants are to be found in a recent publication, "The Expedition to Borneo, by Captain the Hon. Henry Keppel, R.N." These valuable volumes, besides the professional narratives of battle-scenes, connected with Captain Keppel's duty, which he discharged so honourably and effectively in the suppression of piracy, contain also portions of the private journal of Mr. Brooke, from his first settlement in Borneo, in whose feelings and wishes respecting that country this gallant and accomplished author zealously participates. But, as it is not the design of this Address to advert to the political, commercial, and professional subjects more prominently detailed in that publication, it may be useful, for the information of general readers, to state a few particulars respecting

Borneo, before we proceed to shew its importance in a religious view, which we propose to do, from the correspondence of Mr. Brooke on this subject.

The island of Borneo, which is one of the largest as well as fairest countries of the world, has been, and still is, very imperfectly known. This is the more remarkable, because it lies in one of the great navigable pathways of the Asiatic Archipelago to China and Japan, and is surrounded by some of the most valuable and productive colonies in the world. The geographical outline and principal settlements on the coast, have, indeed, been delineated on our maps; but from the barbarous character of the inhabitants, all intercourse has been cut off with those who might take an interest in geographical discovery, or cosmographical science, as well as with others who might seek to ameliorate the political and moral condition of its inhabitants. Till Mr. Brooke's settlement, and the Government missions of Sir Edward Belcher and Captain Bethune, there were no correct charts of the ports, harbours, and rivers which abound in Borneo. These extensive regions have hitherto been possessed by hordes of cruel and desperate piratical adventurers, who, by rapine, treachery, piracy, and murder, excluding all legitimate commerce, and destroying liberty and all inducements to industry, have reduced the island to desolation and misery.

From these and other adverse causes, this country, excellent in climate, abounding in navigable

rivers, and bountiful in productions, has yet been very imperfectly and unsatisfactorily explored, while its interior parts have never been visited by any intelligent traveller and observer. We know that it abounds in valuable vegetable and mineral productions—that it is a new world full of interest and treasures, containing probably millions of inhabitants, and capable of supplying all the necessities and enjoyments of existence. We know that the native Dyaks are physically superior to their marauding conquerors, capable of toil, and disposed to agricultural labour, comparatively innocent, and even virtuous in their domestic lives, social feelings and habits; but the whole land groans under tyranny, extortion, and the grossest darkness, the chains of which it has hitherto been considered impracticable to loose or break off. Few Europeans, therefore, except the Dutch, and they in a very imperfect manner, have attempted discovery, while civilisation and conversion have been totally neglected. Endeavours of this kind have been viewed or represented as hopeless; but the degree of resistance or difficulty which was to be overcome, by prudence or exertion, by courage or humanity, was never ascertained till this remarkable adventure of our own countryman determined it.

Sent forth by no court or government,—the messenger of no prince, church, or embassy,—equipped by no chartered company or public funds,—associated at the outset with no equals or superiors as comrades

in his enterprise,—spontaneously of his own will, and disinterestedly at his own cost and charge, relying on the integrity of his purpose and the overruling Providence in which he trusted, Mr. Brooke has effected, as respects this remarkable island, what no discoverer however inquisitive, no military adventurer however chivalrous, and no philanthropist however ardent, had accomplished or attempted before him.

Single-handed and alone, he conceived and accomplished his design. He formed his settlement in the very heart of tyranny and wretchedness. He has acquired territory, and established government. With a knowledge of the language, and the peculiar suavity of his manners, combined with dignity and firmness in action, he has obtained, considering the character of the people, an ascendancy over their feelings and over their passions, which has excited the admiration of all who have witnessed it. What he has achieved, sometimes alone by his personal gallantry, and sometimes in concert with our bravest commanders, in the suppression of piracy, and in the protection of our own countrymen and all others who navigate those piratical coasts, has been generously recorded by the gallant officer whose volumes have been already noticed.

What he has effected for the amelioration of all classes of the inhabitants, by his energetic philanthropy in the rescue of captives, the abolition of slavery and other crimes, has been the subject of

general and deserved eulogy. The following is one of the numerous testimonies of the periodical and diurnal press, which represent the opinions of his countrymen: "Whatever humanity and civilisation may gain in the extermination of odious crimes upon the shores of Borneo, whatever advantages England may obtain from British settlements in the island, and from a peaceful trade carried on around it, to Mr. Brooke, and to that gentleman alone, will belong the glory and the honour of such acquisitions. Inspired by his vigorous nature, but more by the dictates of a true benevolence, unaided and unprotected, save by his own active spirit and the blessing of Providence, he undertook a mission on behalf of mankind, with perils before him which the stoutest could not but feel, and achieved a success which the most sanguine hardly could have anticipated."¹

It would be impossible in an attempt to draw the attention of the public to Borneo, to pass unnoticed the virtuous manner in which Mr. Brooke ventured on the hazards of accident and climate in an almost unknown land, or the dauntless generosity with which he exposed himself to the passions of rapacious barbarians, in his noble attempts to rescue the helpless, and to introduce among tyrants and slaves the laws of justice and of freedom. It would be an injustice to omit to mention the ardent benevolence with which he penetrated these inhospitable regions, and with for-

¹ *Blackwood's Magazine*, March 1846.

tune and talents that might have led to distinction in the most civilised nations, at the sacrifice of his ease, and the hazard of his life, settled among "savage clans and roving barbarians," patiently acquiring knowledge, power, and confidence, that he might be the instrument in the hand of the Providence which protected him of communicating to the most wretched of his fellow-creatures the advantages of industry and commerce with all the blessings of freedom. But it would be a still greater injustice not to add to all his other motives, the highest and the noblest purpose of conveying to those benighted people "the fulness of the blessing of the gospel of Christ." It may have been the ambitious desire of many, but it certainly has been the happy destiny of few, to combine in their own character and personal history these attributes and deeds of a genuine benefactor of mankind.

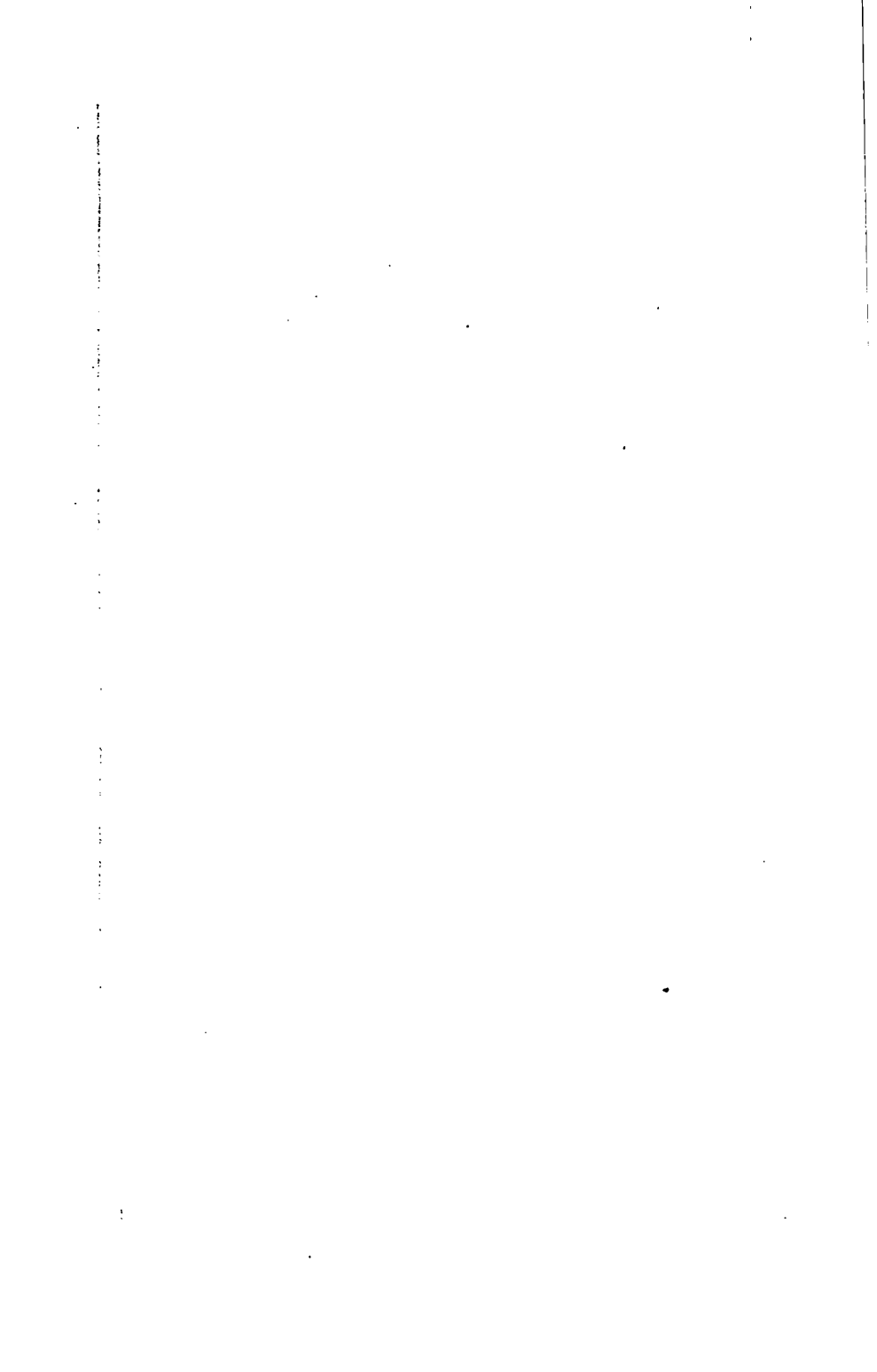
His ultimate purpose, however, of introducing to the benighted inhabitants of Borneo the blessings of Christianity, as they are enjoyed in his native land, has not hitherto obtained that notice which it deserves, partly from the modesty of his own character, and partly from the prominence which has naturally been given to the efforts which have been made for the suppression of piracy, the extinction of slavery, and other preliminary acts of humanity. The consequence has been that, though Mr. Brooke has been labouring seven years in Borneo, no evangelist has gone forth, and no Christian institution has been

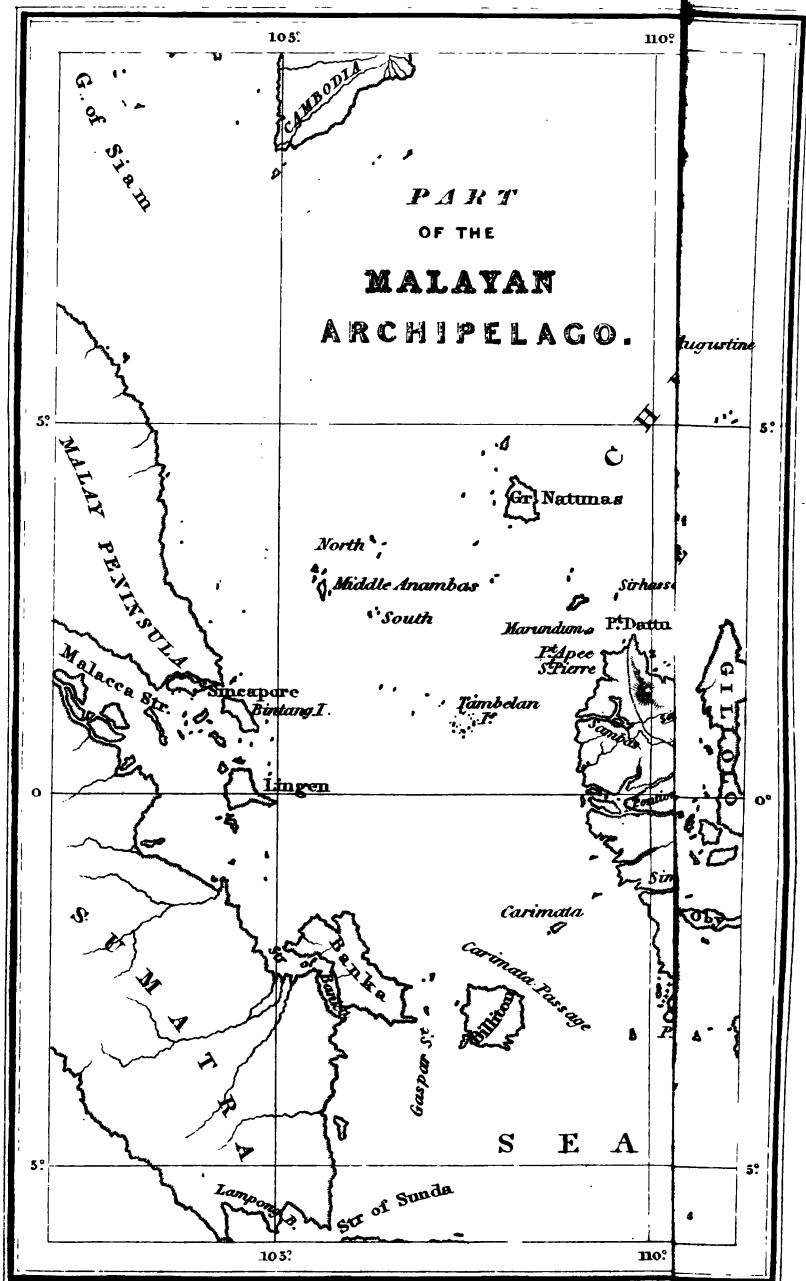
formed. His earnest desires and purpose have not received that sympathy and co-operation which they have deserved; but which, there is reason to hope, they are now about to receive from the nobles, the church, and the people of his country. There is now encouragement to hope that this "proposal for the foundation of a Church, Mission-house, and School, at Sarāwak, for the Europeans and natives of Borneo," will receive the heartfelt sanction and support of the most exalted individuals in church and state. A subscription, beginning with the highest, and extending through all ranks, may raise a fund for the foundation of a Borneon mission in connexion with the Church of England, which may be for the glory of God and for the conversion of the inhabitants of these benighted regions (as well as of the adjacent countries), for whom this Christian gentleman has made such earnest appeals to his countrymen, and among whom he has done so much honour to the British name, and spread such favourable impressions of the Christian religion.

The influence of intelligent and virtuous enterprise, in advancing the civilisation and promoting the welfare of mankind, may account for the gratitude and honour to which those who have explored remote and unknown regions have generally been entitled. Their personal adventures and their narratives, conveying the knowledge of the climates and productions of the globe, and of the manners of the

people who inhabit it, have extended the limits of science and commerce in more advanced nations, and at the same time been instrumental in elevating in the scale of being and of happiness the most degraded.

But this influence may be traced, not only in the civilisation, but in the conversion and salvation of the world. This remark is here made, because some may suppose that, in exciting an admiration of adventure, there is a disparagement of pure religious purpose. This is, however, an erroneous supposition; for it is manifest that the propagation of the gospel among the ignorant nations of the earth has ever, in the wisdom of God, been associated with this noblest spirit in man. The establishment of the Christian religion was founded upon it. The command of the Saviour of all men to "preach the gospel to every creature" necessarily presupposes the spirit of undaunted enterprise, "Go ye into all the world." The voyages, travels, shipwrecks, adventures, and perils of St. Paul are familiar to every child and every peasant, and never fail to excite admiration of the apostle and interest in the Christian religion. The other apostles, in separate enterprises, penetrated the remotest regions of the known world; and certainly, taking the Christian Scriptures and primitive history as our model and authority, it would be difficult to separate the propagation of the gospel among barbarous and unconverted nations, from the noblest spirit of





adventure. This spirit may be dissociated from religion and humanity ; but then it has generally failed of permanent success, as in the case of Sir Walter Raleigh and others. It may be perverted when associated with religion, as in the case of the romantic and superstitious crusaders. It may be abused, as in the case of many of the Spanish adventurous conquerors, who nevertheless, in most cases, displayed uncommon zeal, and succeeded in establishing the Christian religion among barbarous nations. But we speak of intelligent and virtuous and Christian enterprise, which, as it has proved most favourable to the interests of humanity, it may be hoped is also destined to prove, in the good providence of God, to the propagation of the gospel in Borneo.

This enterprise happily attracting, as it has done, the sanction of the British Government,¹ has sealed the doom of piracy and slavery throughout the Malayan Archipelago, and, connected with the Church of England, will have paved the way, under the blessing of God, for the conversion of these unhappy and hitherto hopeless people unto Christ. The Church of England has of late years expressed, both by word and deed, the most fervent sympathy for the children of her family scattered too often in heathen lands like sheep without a shepherd, as well as for those other sheep, not yet of her fold,

¹ Mr. Brooke has been appointed Agent for the British Government in Borneo.

with whom they are mingled on the mountains of idolatry, but whom, year after year, she is bringing with them to share in the privileges of the flock of Christ. In the recent foundation at Canterbury of a Missionary College for the Church of England, she has again openly avowed "*the obligation under which she is laid by the condition of our countrymen in foreign settlements, and by the opportunities which, under divine Providence, the wide extent of the British dominion and colonisation affords for making known to heathen nations the gospel of Christ.*" Corresponding with this avowal on the part of the Church, it may be hoped that the nation will recognise its obligation to make efforts for the foundation of churches for her children, and missionary-establishments for her missionaries to the heathen in all remote British settlements.

The settlement of Sarāwak, the first British settlement on the vast island of Borneo, from the peculiarities of its history, its position, its already prepared population in the midst of unconverted and unexplored heathenism, and especially from the character and motives of its founder, seems to stand forth to view as worthy of one of these Christian and national efforts. Trade and commerce, and naval stations along the whole line of coasts, will probably prepare the way for similar Christian and missionary establishments. This foundation of a church and mission-house and school at Sarāwak may be the

cradle of the Church in Borneo and the more eastern portion of the Malayan Archipelago, and for the ingathering of the countless myriads of souls within it and around it.

Some extracts from Mr. Brooke's correspondence will shew what welcome and protection a church for the Europeans who may settle in Borneo, and a mission-house and school for the natives, may be expected to receive from the founder of this settlement. The benevolent and Christian desires which are expressed in these extracts were recorded chiefly in 1841, when the gallantry of his conduct and the attractions of his personal adventures had not excited that general admiration, or won the golden opinions, which have been more recently expressed by those who have witnessed or heard of his exploits. These fervent aspirations for the happiness and instruction of the people were recorded almost from the moment that he pitched his tent in Borneo, and when he was yet struggling alone and unaided in his perilous attempt to obtain a moral mastery over barbarians, among whom all law was either unknown or disregarded. They manifest the goodness of his heart and the benevolence of his zeal, and claim the Christian sympathy and confidence of his countrymen as much as his heroic virtue has obtained their praise. They shew that popularity and gain were not the main objects of his enterprise ; but that he will consider his design unexecuted, and his expectations unsatisfied, so

long as this unhappy people, whom he regards with the generosity of a protector and the "heart's desire" of a Christian, shall remain unredeemed from spiritual wretchedness, and unblessed with the means of grace here, and the hope of glory hereafter.

The brief extracts, which are annexed in an Appendix, have been made for the use of general readers, who may not have had access to other sources of information, as well as to fix the attention of all on the importance of a Christian as well as an English influence in Borneo. For it is worthy of remark, that all the interest which has recently been so largely expressed respecting the settlement of Sarāwak, and the enterprise of Mr. Brooke, *has halted exactly at the point where the considerations of religion begin*, though, by the course of events, the indications of Providence, the character of the natives, and the known disposition of their friend and protector, an opportunity such as never occurred before stands prominently before us, for the introduction of Christianity, in some settled form, among these benighted heathens. The extraordinary position of Mr. Brooke, the result not of fortuitous circumstances, but of vigorous design and personal humanity, has attracted the admiration of his countrymen in an unusual but not undeserved degree. The time seems, therefore, to have arrived for the manifestation of sympathy and confidence in some generous effort, to aid him in his earnest endeavours to introduce "the benefits

of knowledge and the blessings of religion" into this remarkable settlement; and thus to consecrate the national gratification which has been felt in his noble enterprise to the furtherance of the highest interests of mankind. He has borne all the brunt, and he ought not to bear all the burden. He formed the plans and led in the van of the expeditions which have contributed to the suppression of piracy on those coasts; and can he be left the victim of the reactions of the revenge and cruelty of those who would the more maliciously seek his destruction? Force must continue to be used to suppress and overawe the pirates; but however force may prevent the ability, it will not remove the disposition to piracy. The civilisation and conversion of the people is the only effectual remedy. It is the only lasting security for the life of this gentleman—a life too remarkable in the age in which he lives to be lost or sacrificed. A Christian population around him, which, with God's blessing, might soon arise, would be a barrier and a safeguard against all attempts of treachery or violence, more effectual than fleets or armies. There will be no want of Christian clergymen in the Church of England to enter upon this service; and happy will they be who shall be associated with a Christian gentleman with so much influence and so ready a disposition to use it in this work of charity and mercy.

Seven years, however, have rolled on, and no re-

sponse has yet been made to his earnest entreaty for the heathen around him—"Come over and help them." No clergyman, no missionary, no teacher, secular or religious, has gone forth at his call. Though the people are prepared, from the absence of prejudice, to receive the Gospel, the Gospel has not been offered for their reception. It appears by his Journal, and it is known from other sources, that, from the first Sabbath that he rested in Borneo, for his own benefit and for the edification of his companions, he has read the service of the Church. In discharging these duties, he has put a conscientious constraint upon his ingenuous feelings;¹ and upon a natural conviction that the public offices of religion should be performed by those who are set apart for that purpose. In practice he has shewn his respect for religion; his sense of its value to all, and of the right of all to possess it; and he has expressed his conviction of the necessity of its introduction for the happiness of the increasing multitudes around him.

Hitherto there has been no temple for God's honour, no outward symbols of His worship. In this respect there has been, and still is, a perfect and a painful solitude in this desolate island. Though "monarch of all he surveys," he cannot create the Church. That must transplant itself from the Chris-

¹ "Performed divine service myself! manfully overcoming that horror which I have to the sound of my own voice before an audience."—Mr. Brooke's Journal in Capt. Keppel's *Borneo*, p. 18.

tian to the heathen soil. Till the piety of his countrymen shall send him and his heathen people the blessings of Christianity, however successful in his worldly enterprise, he must remain a Christian exile in a hopeless land ; and in that spiritual solitude, this must be his Christian lament :

“ Religion ! what treasure untold
 Resides in that heavenly word ;
 More precious than silver or gold,
 Or all that the earth can afford.
 But the sound of the church-going bell
 These valleys and rocks never heard ;
 Ne’er sighed at the sound of a knell,
 Or smiled when a Sabbath appeared.”

The Church will send to this desolate land, to its unhappy tribes, and to the apostle of humanity among them, the “treasure untold,” “the sound of the church-going bell,” and the “smile when a Sabbath appears.”

This proposal for the foundation of a Church, Mission-house, and School at Sarāwak is now made to Mr. Brooke’s countrymen. The appeal to their sympathy and piety will not fail. The position of this Christian gentleman is and has been more hazardous than most of his admirers are or can be aware of. It would, indeed, be a species of apathy hitherto not found in the British character, if such eulogies as are passed in all quarters, publicly and privately, on his virtues, were unaccompanied with some substantial testimonies of sympathy for him in

the perils and privations of his lot. No testimony would be more grateful to his feelings, more conducive to his security, or more co-operative with his designs for the welfare of his adopted people, than the Christian establishment proposed.

In order to carry out this proposal for the foundation of a Church, Mission-House, and School at Sarāwak, on the north-west coast of Borneo, under the protection of James Brooke, Esq., founder of the settlement of Sarāwak, a Provisional Committee has been formed. The Most Reverend the Archbishop of Canterbury has signified his approbation of this proposal, and his desire to sanction this Christian institution in Borneo. His Grace has accompanied this communication with a benefaction of one hundred pounds. The Right Reverend the Lord Bishop of London has also accompanied the expression of his approval and sanction of this intended institution with a benefaction of one hundred pounds. His Grace the Archbishop of Canterbury and the Right Reverend the Lord Bishop of London have consented to allow the Church, Mission-House, and School, at Sarāwak, to be placed under their authority and direction. All the appointments and regulations for discipline and jurisdiction which may be requisite for the government of this institution

of the Church of England in Borneo will be placed under the same ecclesiastical authorities.

All who feel an anxiety to support the object proposed are requested to transmit their names, and the amount of their donations, to the Rev. C. D. Brereton, M.A. Hon. Secretary, "Borneo Church, Mission-House, and School Institution," United University Club, Suffolk Street, Pall Mall. The subscriptions can be paid to the several bankers who have kindly consented to receive the same.

C. D. BRERETON, M.A.

HON. SEC.

N.B. A list of subscribers and benefactors, and of those who sanction this proposal, will speedily be published.

APPENDIX.

THE following *extracts* from Mr. Brooke's correspondence from Borneo, and from his private journal, as published by Captain Keppel, exhibit some interesting details respecting the country, and his views in settling there. The first observation will manifest his ultimate and highest object :—" Amidst the numerous plans for the propagation of Christianity, or the amelioration of an interesting but most unhappy aboriginal race, my present undertaking may merit attention." " My objects are to call into existence the resources of one of the richest and most extensive islands of the globe—to relieve an industrious people from oppression—and to check, and, if possible, to suppress *piracy* and the *slave-trade*, which are openly carried on, within a short distance of three European settlements, on a scale and system revolting to humanity. These objects are by no means so difficult to accomplish as may at first sight appear ; and whilst I devote myself to this task, I cannot but hope it will excite the interest which it appears to me to deserve."

“*Jan. 1st, 1842.*—The past year is in the bosom of eternity, into which bourne we are all hurrying. Here we have no merry-making, no reunion of families, no bright fires or merry games, to mark the advent of 1842; but we have genial weather, and are not pinched by cold or frost. This is a year which to me must be eventful; for at its close I shall be able to judge whether I can maintain myself against all the circumstances and difficulties which beset me, or whether I must retreat, broken in fortune, to some retirement in my native land. I look with calmness on the alternative; and God knows no selfish motives weigh on me; and if I fail, my chief regret will be for the natives of this unhappy country. Let the year roll on, let the months pass; and whatever they bring—whether it be life or death, fortune or poverty—I am prepared; and in the deep solitude of my present existence, I can safely say that I believe I could bear misfortune better than prosperity. In this, probably, I am not singular; for there is something in prosperity which, if it does not make us worse, makes us more foolish and more worldly; which decks passing time with wreaths of gay flowers, and gilds the things of this life with tinsel hopes and wishes, to the exclusion of the pure gold of reflection for the life to come. What are all these gewgaws, these artificial flowers, these momentary joys, these pleasures of the sense, before the war of time?—Nothing! And yet, if exertion

can benefit our race, or even our own country; if the sum of human misery can be alleviated; if these suffering people can be raised in the scale of civilisation and happiness,—it is a cause in which I could suffer, it is a cause in which I *have* suffered and *do* suffer: hemmed in, beset, anxious, perplexed, and the good intent marred by false agents, surrounded by weakness, treachery, falsehood, and folly, is suffering enough; and to feel myself on the threshold of success, and only withheld by the want of adequate means, increases this suffering. Hail, however, 1842! Come good, come ill, still hail! and many as are the light hearts which have already greeted thee, mine will be more ready to bow to the decrees of Providence which thy twelve months will develop.”

MR. BROOKE'S DESCRIPTION OF SARAWAK AND ITS
TERRITORY.

“Sarāwak extends from Tanjong Datu to the entrance of the Samarahan river, a distance along the coast of about sixty miles in an E.S.E. direction, with an average breadth of fifty miles. It is bounded to the westward by the Sambas territory, to the southward by a range of mountains which separate it from the Pontianak rivers, and to the eastward by the Borneo territory of Sadong. Within this space there are several rivers and islands, which it is needless here to describe at length, as the account



of the river of Sarāwak will answer alike for the rest. There are two navigable entrances to this river, and numerous smaller branches for boats, both to the westward and eastward. The two principal entrances combine at about twelve miles from the sea, and the river flows for twenty miles into the interior, in a southerly and westerly direction, when it again forms two branches—one running to the right, the other to the left hand, as far as the mountain-range. Besides these facilities for water-communication, there exist three other branches from the easternmost entrance, called Marotabas, one of which joins the Samarahan river, and the two others flow from different points of the mountain-range already mentioned.”

THE CLIMATE.

“ The climate may be pronounced healthy and cool, though for the six months from September to March a great quantity of rain falls. During my three visits to this place, and since residing here, we have been free from sickness; and during the entire period not one of three deaths could be attributed to the effects of climate.

THE SOIL AND PRODUCTIONS.

“ The soil and productions of this country are of the richest description; and it is not too much to say, that within the same given space there are not

to be found the same mineral and vegetable riches in any land in the world. The vegetable productions which are produced, or capable of being produced, are rice, canes, sago, rattans, and forest-timber for ship-building, nutmegs, coffee, pepper, or any of the more valuable vegetable productions of the tropics. The mineral productions are diamonds, gold, tin, iron, antimony, and probably lead or copper." But Mr. Brooke adds, "It must be remembered, in reading this list, that the country is as yet unexplored by a scientific person, and that the inquiries of a geologist and a mineralogist would throw further light on the minerals of the mountains, and the spots where they are to be found in the greatest plenty."

THE DYAK INHABITANTS.

"From the productions I turn to the inhabitants; and I feel sure that in describing their sufferings and miseries I shall command the interest and sympathy of every person of humanity, and that the claims of the virtuous and most unhappy Dyaks will meet with the same attention as those of the African. And these claims have this advantage, that much good may be done without the vast expenditure of lives and money which the exertions on the African coast yearly cost; and that the people would readily appreciate the good that was conferred upon them, and rapidly rise in the scale of civilisation."

“ The inhabitants may be divided into three different classes, viz. the Malays, the Chinese, and the Dyaks. Of the two former little need be said, as they are so well known. The Dyaks, by far the most interesting portion of the inhabitants, are confined almost entirely to the mountainous country, where they have fastnesses to which they fly on the slightest alarm. These people are mild, industrious, and so scrupulously honest, that a single case of theft has not come under my observation, even when surrounded by objects easily appropriated and tempting from their novelty. In their domestic lives they are amiable, and addicted to none of the glaring vices of a wild state: they marry but one wife, and their women are always quoted among the Malays as remarkable for chastity, nor are they degraded as in many other communities.”

“ The Hill Dyaks, such as I have briefly described them, are a most interesting race, and present more facilities for the amelioration of their condition than any other people. In general, however, they are sunk in misery, and too frequently exposed to famine; but when only moderately oppressed, I have seen tribes who brought to mind the simplicity, if not the happiness, of primitive society. The number of these people in the country of Sarāwak may generally be stated at 10,000;* but, with the slightest protection, numbers who have retired beyond the

* Rapidly increasing, by recent accounts.

reach of their cruel oppressors would return to their former habitations. *Their freedom from all prejudice, and their scanty knowledge of religion, would render their conversion to Christianity an easy task, provided they are rescued from their present sufferings and degraded state ; but until this be done, it will be in vain to preach a faith to them, the first precepts of which are daily violated in their own persons.*

“ Never, indeed, were people more oppressed, or more wretched ; and although to those far removed from witnessing their sufferings and their patience, the enthusiasm I feel and cannot help expressing may appear exaggerated, yet probably were they themselves to change situations with me, they would perhaps speak, if not feel, more warmly than I do.”

After describing the extortions, exactions, and cruel oppressions to which this interesting and innocent race are exposed, Mr. Brooke describes the extent to which “ their wives and children are seized and sold for slaves.”

“ This practice is carried on to an extent revolting to Christianity. A few facts which have fallen under my own observation will speak for themselves. Of twenty Dyak tribes under this government more than half have been robbed of their wives and children in part ; and one tribe is without women or children amongst them, upwards of two hundred having been led away into slavery at Sakarran and Sadong. The chief of this tribe, when he met me

a short time since, described their former and their present condition with great truth and force, and concluded his appeal in the following words: 'For more than a year we have asked the Pangerans to restore our wives and children; they have promised and deceived us. If you will get our families—if you will give us our wives and children back—we will be faithful in prosperity and adversity, we will work for you, and all that we have or can get shall be yours.'

Mr. Brooke negotiated the release of these unhappy victims, and is abolishing slavery in his government.

"The Dyaks seem to have little or no idea of a God. They offer prayers to Biedum, the great Dyak chief of former days. Priests and ceremonies they have none; the thickest mist of darkness is over them; but how much easier is it to dispel darkness with light, than to overcome the false blaze with the rays of truth!"

"That these Dyaks are in a low condition there is no doubt, but comparatively theirs is an innocent state, and I consider them capable of being easily raised in the scale of society. The absence of all prejudice regarding diet, the simplicity of their characters, the purity of their morals, and their present ignorance of all forms of worship and all idea of future responsibility, render them open to conviction of truth and religious impression."

"The Dyaks attend to the warning of birds of

various sorts, some birds being in more repute than others. On starting for a hunting excursion we met one of them on the hill-side, who said, 'You will be fortunate: I heard the bird behind you.' Here, if a bird is before you, it is a sign that enemies are there too, and they turn back: if behind, they proceed in good spirits. They have a prejudice against the flesh of deer, which the men may not eat, but which is allowed to women and children. The reason given for this is, that if the warriors eat the flesh of deer, they become as faint-hearted as that animal. These may be called their superstitions, but religion they have none; and though they know a name for God, and entertain some faint notion of a future state, yet it is only in the abstract, for practically the belief seems to be a dead letter. At their marriage they kill fowls, as I have narrated; but this is a ceremony, not a sacrifice. They have no priests nor idols, say no prayers, offer no offerings to propitiate the Deity; and it is little likely therefore that human sacrifice should exist among them. In this respect they are different from any known people who have arrived at the same state of civilisation. The New Zealanders, the inhabitants of the South Seas, &c. &c., for instance, all bow to their idols, towards which the same feelings of reverence and devotion, of awe and fear, obtain as with more civilised beings in regard to the invisible Deity; but here are the mere words, barren and without practice."

“ It seems to be a maxim amongst all classes of Malays, that force alone can keep the Dyaks in proper subjection; which is so far true, that force alone, in the hopelessness of resistance, could induce a wild people to part with the food on which they depend for subsistence. At a distance I have heard of and pitied the sufferings of the negroes and the races of New Holland—yet it was the cold feeling dictated by reason and humanity; but now, having witnessed the miseries of a race superior to either, the feeling glows with the fervour of personal commiseration: so true is it that visible misery will raise us to exertion, which the picture, however powerfully delineated, can never produce. The thousands daily knelled out of the world, who lie in gorgeous sepulchres, or rot unburied on the surface of the earth, excite no emotion compared to that conjured up by the meanest dead at our feet. We read of tens of thousands killed and wounded in battle, and the glory of their deeds, or the sense of their defeat, attracts our sympathy; but if a single mangled warrior, ghastly with wounds and writhing with pain, solicited our aid, we should deplore his fate with tenfold emotion, and curse the strife which led to such a result. Among the thousands starving for want of food we trouble not ourselves to seek one; but if the object is presented before our eyes, how certain a compassion is aroused! To assist is a duty; but in the performance of this duty, to be gentle and feeling

is godlike; and probably, between individuals, there is no greater distinction than in this tender sympathy towards distress. Poor, poor Dyaks! exposed to starvation, slavery, death! you may well raise the warmest feelings of compassion—enthusiasm awakes at witnessing your sufferings! To save men from death has its merit; but to alleviate suffering, to ameliorate all the ills of slavery, to protect these tribes from pillage and yearly scarcity, is far nobler; and if, in the endeavour to do so, one poor life is sacrificed, how little is it in the vast amount of human existence!”

We will quote two passages from Captain Keppel:

“The latest accounts received from Sarāwak represent the increasing prosperity of that interesting settlement; and with reference to the gradual advance of the Dyaks, Mr. Brooke observes:—‘The peaceful and gentle aborigines—how can I speak too favourably of their improved condition? These people, who, a few years since, suffered every extreme of misery from war, slavery, and starvation, are now comfortably lodged, and comparatively rich. A stranger might now pass from village to village, and he would receive their hospitality, and see their padi stored in their houses. He would hear them proclaim their happiness, and praise the white man as their friend and protector.’

“When we read Mr. Brooke’s description of the aboriginal Dyak, and observe what he has himself

done in one locality, within the space of four or five short years, what may we not expect to be accomplished by the zeal of Christian missions, judiciously directed to reclaim such a people from utter barbarism, and induce them to become true members of a faith which teaches forbearance and charity between man and man, and inculcates, with the love and hope of heaven, an abhorrence of despotism and blood, and a disposition to live in good will and peace with all our fellow-creatures? There are here no prejudices of caste, as in India, to impede the missionaries' progress. Mr. Brooke has pointed out what may be effected in this way; and we have only to say amen to his prayer, with an earnest aspiration that it may be speedily fulfilled."

MR. BROOKE'S APPEAL TO HIS COUNTRY.

Mr. Brooke concludes his account of these native inhabitants thus:

"Such is the sad condition of the Dyak tribes; such the sufferings of an innocent and industrious race, which are scarcely to be matched in the annals of nations, and unequalled even on the coast of Guinea; for there the lot of slavery falls only on a portion of the community, whilst here it is the wanton butchery and the wholesale slavery of entire communities. I need make no further comment of my own, save that I have endeavoured to render

this statement as plain and matter-of-fact as possible, and have sought, instead of exaggerating, to soften the features of a most horrible picture. After residing amongst this people, and becoming intimately acquainted with their characters and many virtues, —after witnessing their sufferings and patience, and very firmly convinced of the facilities with which they might be improved,—after struggling to protect them, and after acquiring their slowly bestowed confidence, it cannot be a matter of surprise that I appeal in their behalf to that generosity which, I am led to think, aids the distressed and commiserates the sufferings of our fellow-creatures. If a case of misery ever called for help, it is here ; and the act of humanity which redeems the Dyak race from their condition of unparalleled wretchedness, will open a path for religion and for commerce which may in future repay the charity which ought to seek no remuneration.

“The protection of the Dyak race in Sarāwak would quickly follow the residence of Europeans, and indeed already their condition has been improved in some measure ; *and in future the residence of missionaries amongst them would give them confidence to resist the unjust demands which they are now forced to comply with. In the present day I know no field for the missionary which promises such a harvest as the Dyak tribes.*”

“Finally,” he concludes, “if I appeal, it is not

in my own name, but in the name of the oppressed and enslaved Dyaks. I appeal to those whose views of policy lead to the extension of commerce, to the religious body in England who may here find a field for missionary labour too long untried. If the British public be indifferent to the sufferings of this unhappy race, now for the first time made known to them,—if, when the means of ameliorating this inhuman state of things, and alleviating the miseries of an innocent and much-abused people, are pointed out, they turn a deaf ear to the appeal, they are not what I believe them to be, and what they profess themselves.”

THE END.

LONDON :

PRINTED BY LEVEY, ROBSON, AND FRANKLYN,
Great New Street, Fetter Lane.

In Two Vols. 8vo, cloth, price 32s., illustrated with Eleven Views in tinted
lithography, and Six Maps,

THE EXPEDITION TO BORNEO OF H.M.S. DIDO

FOR

THE SUPPRESSION OF PIRACY,

With Extracts from the Journal of JAMES BROOKE, Esq. of Sarāwak
(now Agent for the British Government in Borneo).

By CAPTAIN THE HON. HENRY KEPPEL, R.N.

Second Edition in the Press.

London: CHAPMAN and HALL, 186 Strand.

